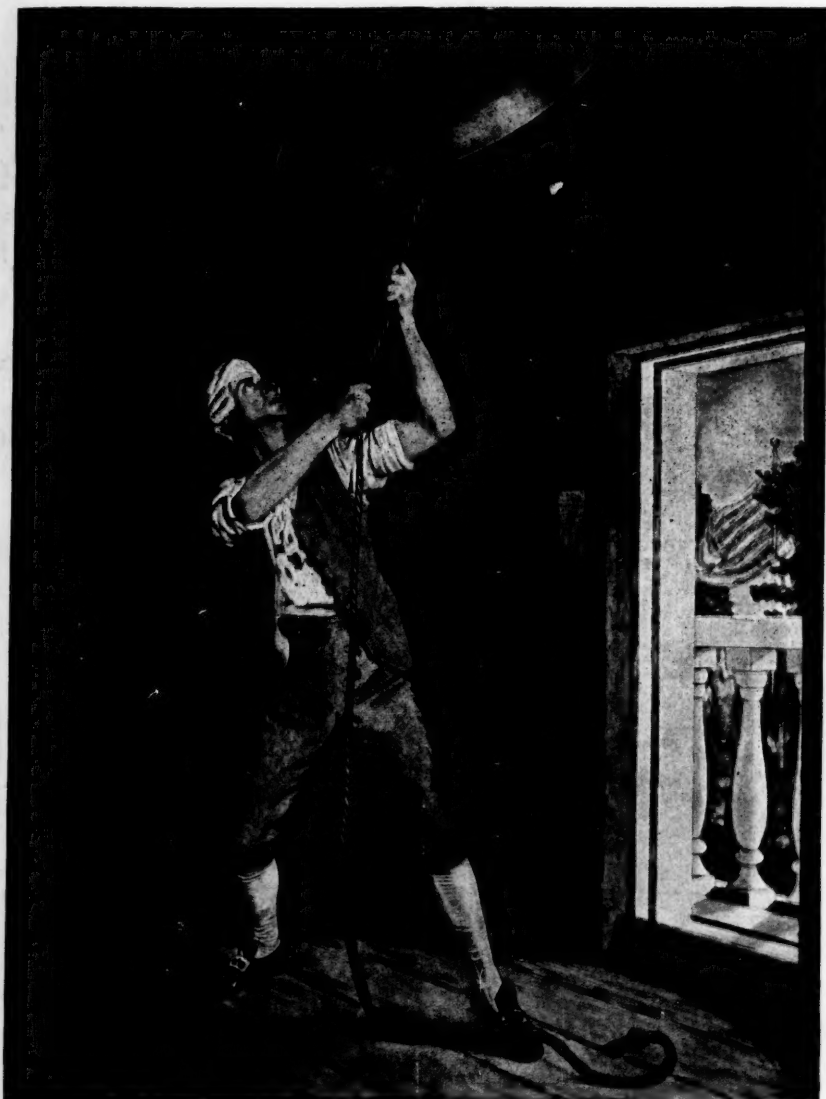


West Biblical Institute

Evangelical

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



THE SPIRIT OF 1776 — RING IT AGAIN

READ "THE LIMIT OF CIVIL AUTHORITY" IN THIS NUMBER

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

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2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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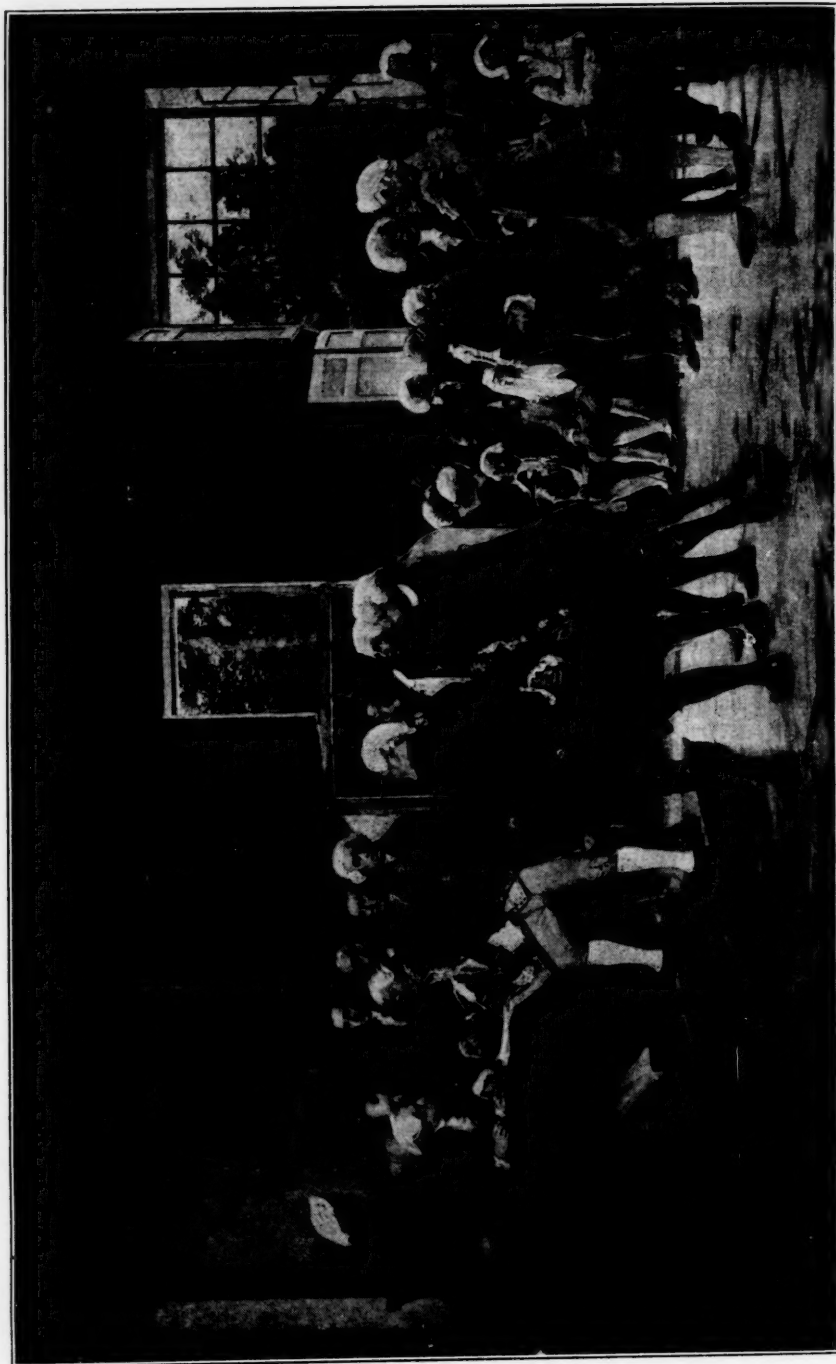
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SIGNING THE MAGNA CHARTA OF AMERICAN LIBERTY

"When our forefathers declared their independence from Great Britain, their first line of moral defense, was the great, self-evident fact that 'all men are created equal'; that they are endowed by their Creator with certain unalienable rights."

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The Limit of Civil Authority

By

C. P. Bollman

THAT there is a limit to legitimate civil authority, only a tyrant will deny. When our forefathers declared their independence from Great Britain, their first line of moral defense was the great, self-evident fact that "all men are created equal; that they are endowed by their Creator with certain unalienable rights."

The fathers of the Republic staked not only their lives and fortunes, but their sacred honor as well, upon that proposition, and upon it they fought the Revolutionary War, and won for themselves and their posterity the freedom enjoyed today wherever the flag of the Union floats.

And it is at exactly this same line of inalienable rights that we find the limit of legitimate authority. It is here also that we learn the character of the government to which we of today are born and under which we live and achieve.

A Government of Principles

It has been said that ours is not a government of men, but of law. This is true as far as it goes, but it is only a

part of the truth. While ours is a government of law, we are protected also by Constitutional guaranties which are based upon principles fundamentally sound and just. As far as was humanly possible, these principles were, by the fathers of the Republic, crystallized into Constitutional provisions, great enabling acts, under which statutes are framed and by which they are tested, while the Constitution itself is tested by those inalienable rights

for the defense of which the signers of the immortal Declaration of Independence risked every earthly thing held dear by mankind.

And so today in this American Republic, in the last analysis, not men, nor laws, nor majorities, nor even the Constitution governs, but principles. Show me today a man in the United States who stands for a natural right, and who has not forfeited by crime his right to protection, and I will show you a man who in justice should win, no matter how great a majority may be against him.

No government has nor ever can have any moral right to invade the individual



Independence Hall

SIGNING THE MAGNA CHARTA OF AMERICAN LIBERTY
"When our forefathers declared their independence from Great Britain, their first line of moral defense was the great, self-evident fact that 'all men are created equal; that they are endowed by their Creator with certain unalienable rights.'"

conscience, the citadel of the human soul. Man's first and highest allegiance in all things is due to his Creator; therefore the domain of conscience is one which human governments, whether of one or of many, have no right to invade. No man can surrender his conscience to the keeping of another, and maintain his loyalty to God; but as a responsible moral being, he must be true to his Creator at whatever cost, even at the sacrifice of life itself. In such cases the word of the Lord is: "Whosoever will save his life shall lose it: and whosoever will lose

his life for My sake shall find it." Matt. 16: 25. God's word is, "Thou shalt not follow a multitude to do evil." Ex. 23: 2. This places every man on his own responsibility, and shows that a question of conscience, a question of duty toward God, is one with which majorities and minorities have nothing to do.

The Supreme Law

The first and great commandment in the divine law is supreme love to God. The test of love is obedience: "If ye love Me," says the Saviour, "keep My commandments." And again we are told in the divine word that "by this we know that we love the children of God, when we love God, and keep His commandments." 1 John 5: 2. Hence the commandment to love God is in effect a command that we obey Him. And this the divine law says alike to every man.

SOUND AMERICAN PRINCIPLES

Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.—George Washington, in his reply to the Baptists of Virginia.

Religion is not in the purview of human government. A connection between them is injurious to both.—James Madison.

Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do.—Thomas Jefferson.

"We know," says the apostle, "that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

Rom. 3: 19.

While God demands man's first and best affections, He throws the safeguards of His law around His creatures, and to each moral being He says, "Thou shalt love thy neighbor as thyself." But at an early period in the history of the race, man rebelled against the law of his Creator. The divine injunction of equal love for

fellow creatures no longer afforded the protection necessary, and so God ordained that men should organize for the protection and securing of their own natural rights. Such organization we call civil government. But this in no way supersedes the divine government; it does not in any measure release the individual from obligation to obey the divine law. It simply provides a way whereby, even amid the cross-currents of personal interest, men may secure that which is their due.

God the Great Moral Governor

Notwithstanding the ordinance of civil government, God is still the great moral Governor; to Him every soul is responsible; to Him every free moral agent must give account. To permit any power whatever to come between the individual and God, would destroy individual responsibility toward God. If it were the

province of the state to enforce the law of God, the individual would naturally seek to know, not the will of God, but the will of the state. The effect would be to put the state in the place of

God. On the other hand, had God not committed to man the conservation of His own natural rights, one of two things would have happened,—either vengeance for transgression against human rights would have been so swift and certain as to defeat the very object of God in making and in leaving man free to choose or refuse His

service, or else punishment would have been so long delayed as to afford no protection to those in need of it. Civil government as it exists is an absolute necessity for a race of social free moral agents, in a state of alienation from their Creator.

The Reason of Conflict

It is evident from the principles stated that there never can be any conflict between legitimate civil authority and the claims of the divine law. And yet the fact remains that there have been many and serious conflicts. Civil governments have frequently required of their subjects that which the divine law forbids, and have forbidden that which the divine law requires. Why is this? The answer is that those in power have either wilfully or ignorantly exceeded their legitimate authority. Were this not true, it would have been the duty of

Shadrach, Meshach, and Abednego to fall down and worship the great image set up by Nebuchadnezzar in the plain of Dura, and God would not have delivered them out of the furnace into

which they were cast. It would likewise have been Daniel's duty to refrain from asking any petition of any God or man for thirty days, save of the king only, when so commanded by his earthly sovereign; and God would not have sent an angel and closed the mouths of the lions into whose den he was cast for his disregard of civil author-

LINCOLN'S WARNING

What constitutes the bulwark of our own liberty and independence? It is not our crowning battlements, our bristling seacoasts, our army and our navy. These are not our reliance against tyranny. All of these may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you.—*Abraham Lincoln.*

ity. But God did deliver Shadrach, Meshach, and Abednego, and He did vindicate Daniel's course, thus declaring in unmistakable manner, and in thunder tones, that He alone is Sovereign of the conscience, that to Him alone is unqualified allegiance due, and that He alone is the moral Governor of the universe.

Nor are these instances of faithful obedience to God isolated cases. The Bible and the history of the Christian church are full of such instances. This principle was well understood and was fearlessly announced by the apostles, who had received it from the Lord Himself, couched in these matchless words: "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." When commanded by the civil rulers to refrain from doing something which Jesus had commanded, Peter

(Continued on page 108)



"Our Constitution emphatically says, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'"

RECENTLY, Dr. H. L. Bowlby, secretary of the Lord's Day Alliance, came to Denver advocating the enactment of Puritanic Sunday "blue laws." He made a vicious attack upon those who observe another day than Sunday for the Sabbath, because

of their opposition to his Sunday blue law program to close up everything tight on Sundays.

I regard the movement, or propaganda, to restore these almost forgotten colonial laws, as a vicious assault upon the liberties of the people, and an attempt to evade or overthrow the Federal Constitution, which unequivocally prohibits the union of church and state. It appears that these Sunday law advocates have never read ecclesiastical history, or if they have, it was without intelligence enough to comprehend the dangers of such a union.

Assaulting the Liberties of the People

By

Charles M. Bice

Attorney at Law, Denver, Colo.

God Almighty has never yet made a human being good enough to rule over the mind of another, be he religious or atheist. Give man the power, and it is only a question of time when he will tyrannize and lord it over his fellows, and this is a weakness peculiar to men of religion,

as all history shows.

Our Constitution emphatically says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This fundamental principle, more than any other, has made the United States "the land of the free," and has attracted to our shores the sturdy immigrant from church and priest-ridden Europe. Here they have found freedom in both church and state.

The American idea is not toleration simply, but liberty — toleration is a concession, liberty is a right. Until our government was established, this difference

had not been recognized, though it was taught by Christ. No opportunity was afforded in the long reach of history for the practical application of the Scriptural rule, that man is answerable to God alone for his sins. It remained for our government to be the first to divorce church and state. And this is for the best interests of both. Secular power has ever proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state.

The Puritans brought to America the ideas of medieval Europe, or freedom for themselves, and the dissenter was punishable. But they never knew what true liberty was, and so their ideas led to intolerance. In New England there were thirteen offenses of this kind punishable by death, at the head of which stood "idolatry" and "witchcraft," and profanation of "the Lord's day."

Sunday is a purely religious institution, and its observance was not recognized at common law, and therefore is not within the rightful province of courts or civil government. The legislature is not a proper tribunal to determine what are the laws of God.

Good citizens honestly differ in opinion as to which day is the Sabbath. The Jews, Adventists, and some Baptists hold Saturday to be the real Sabbath, and they observe that day.

But Mr. Bowlby says of these, they are all "fanatical." Aye — fanatical! and he proposes to ride roughshod over all opposition to his views. Mr. Bowlby said that if the Lord's Day Alliance suc-

ceeds in the enactment of Sunday laws, those who observe another day than Sunday "will have to conform to the laws." He proposed to make it easier for people to go to church. In an interview he gave to the newspapers some time since he said:

"We believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church."

The doctor sits in judgment over a theological question, pronounces all who differ with him to be "fanatical," and makes of himself a second Torquemada to pronounce the decrees of the Inquisition. Do we need stronger proof of the wild fanaticism of these blue law advocates, and what they will do if only given the power?

Wanted

God give us men! A time like this demands
Strong minds, great hearts, true faith, and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor,—men who will not lie;

* * * * *

Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking:
For while the rabble, with their thumb-worn
creeds,
Their large professions and their little deeds,—
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice
sleeps!

— J. G. Holland.

"The American idea is not toleration simply,
but liberty—TOLERATION IS A CON-
CESSION, LIBERTY IS A RIGHT."



Shall Christianity Adopt the Rule That "Might Makes Right"?

By William Mayhew Healey

WHAT is the true principle of civil government? What should be its purpose and object? History indicates that the common idea has been that government is an aggregation of power to enforce the will of the sovereign regardless of right or wrong. When the late kaiser announced his view of government to be that "might is right" he gave no new theory to the world, but indorsed a system of government as old as the age of man, that the power to get carries with it the right to take. This has not always been accepted in theory, but it has been quite universally indorsed in practice.

When the world saw the kaiser's power to get and his willingness to take, leading nations arose in alarm, poured out their treasured wealth, mortgaged their future resources, drenched the earth in human blood, and buried many fond hopes in shrouds of heartbroken sorrow, to destroy the claim that "might is right," and establish equal rights for

all nations, for the weak as well as the strong. The equal rights of nations were sustained by the Great War, but the rights of the individual were not protected. This principle of equal rights is the true principle of government, and the one upon which the United States of America is founded. The Declaration of Independence declares, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men."

No one is in possession of liberty who does not have the free use of his own time. Any law compelling a man to work, or to refrain from labor, contrary to his will, except that man is a criminal, or ward of the state, makes him a slave. It is not the length of service that constitutes one a slave, but the loss of liberty. To deprive a man of the use of his time

one day in seven, makes him a slave for more than one seventh of his time, as all arrangements for the six days must be made relevant to the other one.

The state may declare Sunday, or any other day, a public holiday in which no public employee can be compelled to work. But to say that such persons shall not work in their own personal affairs is to deprive them of their rights and liberty. The law of rest is inherent in animal nature, and in no case does it distinguish between days. Its time is the time of weariness, and from that rule it never varies.

If all should cease from labor on Sunday because some religiously observe that day, then all should cease from labor on Saturday because some religiously observe that day; and Friday should be a day of universal rest because the Mohammedan observes it. It may be said that those who observe Saturday or Friday are comparatively few in number, besides they are not asking for such a law. True, but it is the duty of civil government to secure to all citizens their rights without waiting for them to be demanded. Our government is organized to secure the rights of the individual, and the rights of every individual are the rights of all. One man is entitled to the same government protection and care that all the others are.

Senatorial Independence

IN this age of political transition, when the representative theory of government is undermined by the doctrine of direct democracy, it is refreshing to note in the attitude of a member of the Congress the intellectual integrity disclosed in the speech in which Senator Glass frankly served notice to his constituents that he sat in the Senate, not to reflect every passing whim of opinion at home, but to vote according to the dictates of his reason and conscience. Quite without reference to the merits of the

Virginia Senator's views on the two questions upon which he declared himself, so frank an exposition of a Senator's higher obligation is a distinctly encouraging sign. No lasting reputation can be made by any man who sacrifices principle to expediency.

The direct election of Senators has had an undoubted tendency to destroy some of the conservatism and independence of opinion which formerly characterized the higher of the two legislative bodies. Senators have reflected the passing drift of public prejudice and public passions. There has been a temptation to yield the individual conviction to the clamor of organized opinion, which too often proves to be minority opinion. In any community mature opinion crystallizes slowly, and majorities are not always vocal.

Senator Glass comes from a State whose people in the past have supported public men of independence of mind and spirit. A predecessor once resigned his seat in the Senate because his mind did not go willingly along with organized opinion at home. When the Virginia Legislature instructed John Tyler to vote for the Benton resolution to expunge from the journal of the Senate the previous vote of censure upon President Jackson, Mr. Tyler, who had voted with Clay against the Administration on the issue of the United States bank, resigned his seat, and on Feb. 29, 1836, walked out of the Senate chamber rather than cast a vote against his convictions. It was an act of intellectual independence which indirectly led to the elevation of Mr. Tyler to the Vice-Presidency, and thus, through an act of Providence, to the Presidency. In recent years the theory that a Senator or a member of the House is a representative of the people with a considerable degree of independence, has been broken down. Today's tendency is toward the use of coercive propaganda upon a representative to compel him to subordinate his convictions to the demands of an organized clique.—*Washington (D. C.) Post, March 24, 1922.*

FOR years there has been discussed the question as to whether or not Christianity is a part of our common law. It seems that some of our citizens, in their desire to promote religious legislation in this country, such as Sunday laws, have maintained that Christianity is a part of our common law. The writer of

this article, as an attorney at law, has given some time to the investigation of that contention, and even though there is a certain pride in speaking of a nation as a "Christian nation," it can be seen that such an expression does not convey a clear-cut and definite thought.

Our government is a civil government dealing with civil affairs. The religion of the Christian is given as much respect as any other religion, and the government does not ask you to be a member of any church to obtain its protection; while it is a government a large number of whose citizens are Christians, that is, a large number are members of the various churches in the nation, the government itself is not Christian. It was the purpose of the founders of our Republic that the church should be separate from the state — such was the policy of Washington, Madison, and Jefferson, the fathers of true Americanism, and they sought to make this a nation where religious legislation would be unknown. Knowing the price that men and women had paid for religious freedom, and the attempt of the early colonial legislative assemblies to regulate the profession of religion, they endeavored to prevent any recurrence of such experiences here by founding a civil government where the



"Is Christianity a Part of Our Common Law?"

By

Walter E. Reese
Attorney at Law

religion of every man would be entitled to equal protection of the law; and nowhere is there a statement by any of these men that Christianity was to be a part of the common law of the land.

That "Christianity is a part of the law of the land" is a much quoted phrase by men who wish to legalize religious

legislation, such as statutes for the observance of Sunday and other religious days. But we can find no

authority for such a claim. In my study of this subject I have found that some courts have failed to discriminate, but on the whole the best authority and what seems to be the most logical, is that "in America Christianity is not a part of the common law of the land." The Constitution of the United States expressly prohibits Congress from legislating in the matter of religion. So the only point of argument left to the advocates of religious legislation is that "Christianity is a part of the common law." On this point the authorities are not agreed, but law writers say that "Christianity is a part of the common law only in a qualified sense," and further, "On the other hand it has been held that in America there has never been any union of church and state, that legislative control lies exclusively over things temporal, and that neither Christianity nor any other system of religion constitutes a part of our common law."—*Corpus Juris*, Vol. XII, p. 182.

The above quotation was followed by a citation from the case of *Andrew vs. New York Bible Society*, in which the court said: "The maxim that Christianity is a part and parcel of the common

law, has been frequently repeated by judges and text writers, but few have chosen to examine its truth or attempt to explain its meaning." And farther along in the report of the case under consideration, the court said, "If Christianity is a municipal law in the proper sense of the term as it must be if a part of the common law, every person is liable to be punished by the civil power who refuses to embrace its doctrines and follow its precepts; and if it must be conceded that in this sense the maxim is untrue, it ceases to be intelligible, since a law without a sanction is an absurdity in logic and a nullity in fact."—*Id.*, 6 N. Y., *Super* 156.

Another writer, taking up the subject of ecclesiastical laws, said as follows: "The true view seems to be that while those principles, ecclesiastical law based on the union of church and state, have no place in our jurisprudence, some have been adopted."

Sunday laws are religious laws; they are based on religious principles, and tend to produce a union of church and state, a thing which America should guard against. And yet those who proudly proclaim that Christianity is a part of the common law must sustain a distinct shock when they learn that, "At common law all business other than judicial proceedings could be lawfully transacted on Sunday."—*Cyclopedia of Law*, Vol. XXXVII, p. 545. That Sunday laws came only as a matter of enactment, and that such are religious laws, must be conceded by every one who has given the subject any thought. Blackstone aptly termed them such when he said: "Profanation of the Lord's day, vulgarly (but improperly) called Sabbath breaking, is a ninth offense against God and religion, punished by the municipal law of England."

Such laws are not laws which the men who gave us the American form of government, would approve, they smack too much of the days when the church was overlord of the state. This is a civil government, a government which protects

its citizens in the right to worship on any day and in any place they may see fit.

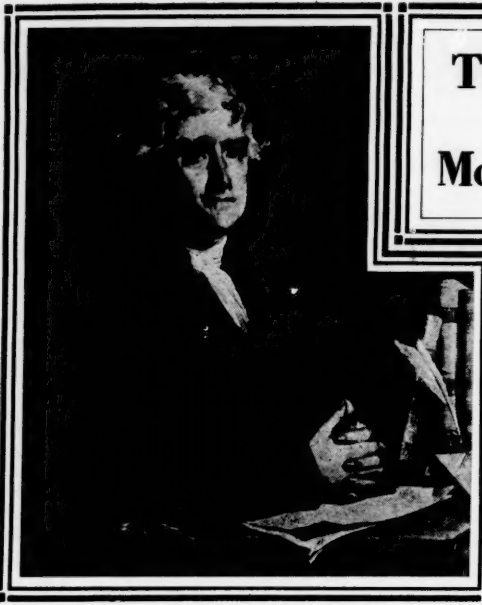
Shelbyville, Ind.

That Drastic Sunday Bill Before Congress

THE editor of the *Lamar* (Colo.) *Sparks*, in its issue of March 30, makes the following comments upon the present Sunday bill, H. R. 9753, pending before Congress:

"A drastic Sunday blue law for the District of Columbia is now pending in Congress, and there is danger that it may pass unless the advocates of Constitutional liberty protest strongly to their Senators and Representatives. Should this measure pass, it is only a question of time until its provisions are extended to include the whole United States. . . . The proposed Sunday blue law is sponsored by those eminent professional reformers, Messrs. Bowby and Crafts, whose pious souls writhe in anguish every time they see one of their fellow mortals manifesting any signs of enjoyment on the Sabbath day. The mistake of liberal-minded people in the past has been that they failed to take the efforts of the reformers seriously, remaining silent and indifferent while the other fellows were organized and active. This tolerant attitude on the part of the majority led timid Congressmen and State legislators to enact many restrictive laws during the past fifty years. Although the majority of these laws are never enforced because they run contrary to public opinion, the rabbits in our lawmaking branches are afraid to repeal them, lest they offend the self-constituted regulators of other people's habits."

We believe in upholding the dignity of the law and law enforcement, but we also believe that we ought not to enact laws which are devoid of all dignity and which the people are unable to reverence and respect. Unless a law is in harmony with the spirit of the people and the spirit of the guaranties of civil and religious liberty as vouchsafed to the citizens by our Federal Constitution, it would be far better not to enact it. Enacted, as they are, in hostility to the Constitution, it were far better to repeal all such un-American laws than to retain them.



Thomas Jefferson versus Modern Reformers

WRITING of Thomas Jefferson on the one hundred seventyninth anniversary of his birth, the editor of the *Blue Grass Clipper*, Midway, Ky., said of him:

"It was while a student at William and Mary College that he heard the famous speech of Patrick Henry, and those immortal words, 'Give me liberty, or give me death,' which kindled within him a patriotic spirit that grew until it burst forth in that noble statue to his memory, the Declaration of Independence, which was the work of his pen.

"Jefferson's idea of government was, that that government is best which governs the least. He was the real originator of the state sovereignty idea, and he opposed all measures which tended toward centralizing in one government, characterizing all such measures as leading to monarchy. In this he disagreed with Alexander Hamilton, who favored a strong central government patterned after England. Jefferson and Hamilton represented two great schools of political thought which contended for mastery in American politics, not only during Washington's administration, but for sixty years thereafter, and even down to the present day. In all his long and eventful career Jefferson always took the side of the people against power, advocating the mental, personal, religious, and political freedom of man, irrespective of clime, color, creed, or condition.

"But if Thomas Jefferson were to arise from his tomb at Monticello and come back here, he

would find a much different state of affairs existing. He would find that we have a class of people here, better known as professional reformers, who want to govern everything—a class who believe that man can be made good by act of assembly and that righteousness should be beaten into him by a systematic code of 'blue laws.' He would find that the professional reformers look upon liberty, not as exemption from arbitrary interference with person, opinion, or property, on the part of the government under which one lives, but as an old time-worn slogan that should be consigned to the grave.

He would find that mental liberty means that a part of the people are to make the other part think as they think or not think at all; that personal liberty is the freedom of one part of the people to make the other part do what they command them to do; that religious liberty is the freedom of but a part of the people to make the other part worship as they want them to worship; that political liberty is the liberty of a bludgeon wielded by these professional reformers at the door of legislative halls to bulldoze legislators and force class legislation through.

"Can it be that when Jefferson wrote 'that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness,' into the Declaration of Independence, it was only a joke?

"Can it be that the 'religious liberty' which Jefferson wrote into the statutes of colonial Virginia and which found its way into every State constitution, is only bedlam?

"Can it be that the First Amendment to the Federal Constitution, preventing Congress from making any law respecting an establishment of religion, or prohibiting the free exercise thereof, is a lie?

"Can it be that when the people in Jefferson's day fought in the Revolutionary War to give us liberty, we must now fight the Revolutionary War over again to prevent the people in our day from taking it away from us?

"Can it be that when God made the conscience free in the realm of religion, man has the right to enslave it?

"Can it be that the civil laws and carnal weapons of man are to be employed to advance the cause of religion instead of the gospel means of Christ?"

"Can it be that religion and its tenets can

be legislated into the human heart by man, when Christ Himself, least of all, sought to do so?"

"Yet this is what the professional reformers tell us."

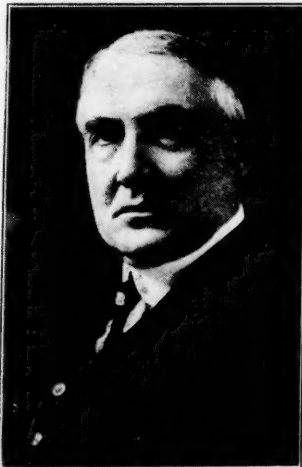
President Harding on Religious Liberty and Religious Intolerance

EVERY citizen of the United States ought to be interested in the remarkable address President Harding delivered to the Bible class of the Calvary Baptist Church, on the proper relations of the citizen to the state. The President has become alarmed by the growth of "religious intolerance which exists among many of our citizens," as well as by the laxity of morals. He holds these tendencies "to be a menace to the very liberties we boast and cherish."

We are glad to let our readers have the benefit of the more striking portions, as printed in the *Congressional Record* of March 25:

"Mr. Chairman and gentlemen of the class, it is a very great pleasure to be associated with you tonight, to utter greetings and commend the great work your class is doing. . . .

"Your class reveals a pursuit of religious activity of inestimable value and interest, and challenges the too prevalent impression that the pursuit of the Christian religion is always solemn and lacking in the charm which is so desirable in our social life. It is a very simple discovery, but there are far too few discoverers, that the Bible is the most fascinating study in all our literature, and the lessons taught are the



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President Harding

most helpful which may be brought into our daily lives.

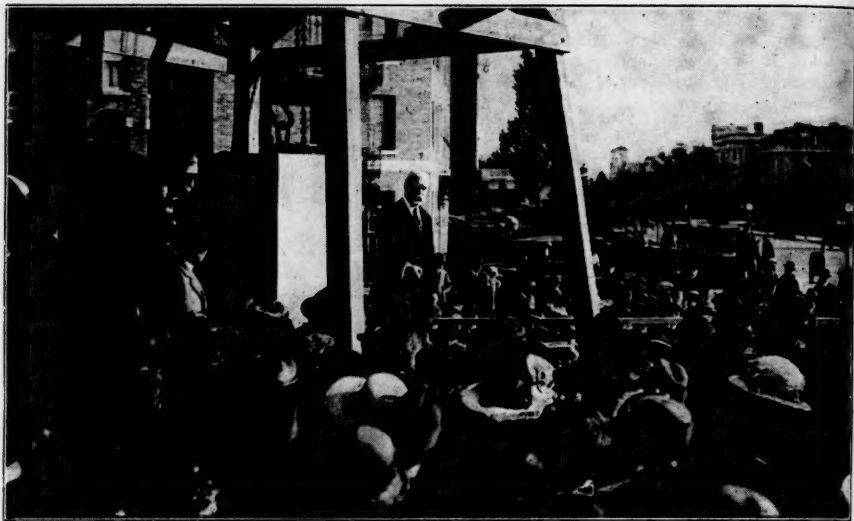
"There is no relationship here between church and state. Religious liberty has its unalterable place, along with civil and human liberty, in the very foundation of the Republic. Therein is shown the farseeing vision of the immortal founders, and we are a better people and a better Republic because there is that freedom.

"I fear it is forgotten sometimes. In the experiences of a year in the Presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citi-

zens. I hold it to be a menace to the very liberties we boast and cherish.

"In spite of our complete divorcement of church and state, quite in harmony with our religious freedom, there is an important relationship between church and nation, because no nation can prosper, no nation can survive, if it ever forgets Almighty God. I have believed that religious reverence has played a very influential and helpful part in the matchless American achievement, and I wish it ever to abide. If I were to utter a prayer for the Republic tonight, it would be to reconsecrate us in religious devotion and make us abidingly a God-fearing, God-loving people.

"I do not fail to recall that the religious life makes for the simple life, and it would be like a divine benediction to restore the simpler life in this Republic."



National Photo

Secretary of State Hughes delivering address at the laying of the corner-stone to the National Baptist Memorial to Roger Williams and Religious Liberty

Secretary of State Hughes on Religious Liberty

THE Washington *Times* of April 23 gives a very illuminating account of the address of Secretary of State Hughes, which he delivered at the laying of the corner-stone to the National Baptist Memorial to Roger Williams and Religious Liberty. The article bears the following double caption: "Hughes Denounces Sunday Blue Laws" and "Sees Great Danger to Country in Tyrannical Enforcement of Religious Views."

In giving an epitome of Secretary Hughes' position and his statements on this subject, the *Times* says:

"Attempts to enforce religious beliefs by civil law, including the Sunday pleasure and 'blue' laws, were characterized by Secretary of State Hughes as one of the great dangers Americans face today. . . .

"The hardest lesson mankind has had to learn," said Secretary Hughes, "is that the religious truth which is held to be most precious cannot prosper by attempts forcibly to impose it upon others. Strong convictions, especially religious convictions, are apt to develop tyrannical purpose, and no faith is so pure but that

it is ever in danger of being made the instrument of the mistaken zeal of those who would deny to others the right to think as they choose."

"Secretary Hughes declared that the two most precious heritages of the American people are civil and religious liberty, and that their continued existence, 'separate one from the other,' should be zealously guarded. 'If there are any,' he said, 'who would pervert our institutions to make them servants of religious dogma, they should be regarded as enemies of both religion and the state, as the success of their endeavors would undermine both.'

"One of the dangers in this day of standardization is the destruction of individualism — 'even to the standardization of our manner of thinking,' declared Dr. Emory W. Hunt, president of Bucknell University, in pleading for a return to the spirit of individualism of Roger Williams.

"We need to bring back some of that sturdy individualism that characterized Roger Williams," he urged. "Let's not abolish the school of experience."

The Washington *Post* of the same date, published the following additional matter relative to this admirable address of Secretary Hughes:

"The principle of religious liberty is 'distinctively an American doctrine.' . . . 'For here,' he continued, 'the principle first found effective expression in governmental institutions.'

"Mr. Hughes said the proposed memorial was at once a 'tribute to the pioneer who, first in America, erected the standard of religious liberty,' and a 'pledge that this principle shall be held inviolate.' He quoted Lord Bryce as having said that half the wars of Europe had arisen from rival claims of church and state. . . .

"To the Anabaptists, the most scorned of sects, belongs the imperishable honor of declaring and persistently urging the fundamental doctrine that rulers of states should not intervene in affairs of conscience, and that civil disability should not be predicated upon religious belief.

"Others might pledge toleration or maintain a passive resistance to authority. The Anabaptists were not asking to be tolerated; they were not content with passivity; they were fighting for a cardinal principle of their faith. Their demand for absolute freedom of religion from civil control was an essential part of their conception of religion. They went to the root of the matter—the relation of the individual soul to its Maker.'

"Even in the New World,' Mr. Hughes said, 'the advance of the movement for religious freedom had awaited the coming of a leader until Roger Williams "enlarged" out of Massachusetts.

"To him, who established the liberty of the soul in the New World; who, not with indifference to religious truths, but with profound religious conviction, demanded emancipation of the spirit of man from the fetters of civil rule; who pointed the coming nation to the true pathway of a free people,—to Roger Williams, preacher, prophet, and statesman, we erect this memorial of the lasting obligation of men and women of all creeds and races.'"

Is Sunday Observance Religious or Not?

THE editor of the *Daily Press* of Newport News, Va., in an editorial, claims that a law that requires the observance of Sunday is not a religious law but a civil law. The civil law can deal only with a man's proper relationship with his fellow men, whereas a religious law deals with a man's proper relationship with his God. The fact that a religious institution is enforced by a civil law, does not change a religious institution into a civil institution.

The Puritans used to enforce baptism by civil law, and compel by civil authority, the observance of the Lord's Supper, but that did not change baptism and the Lord's Supper into civil institutions. They were still religious, and the laws making them obligatory were religious.

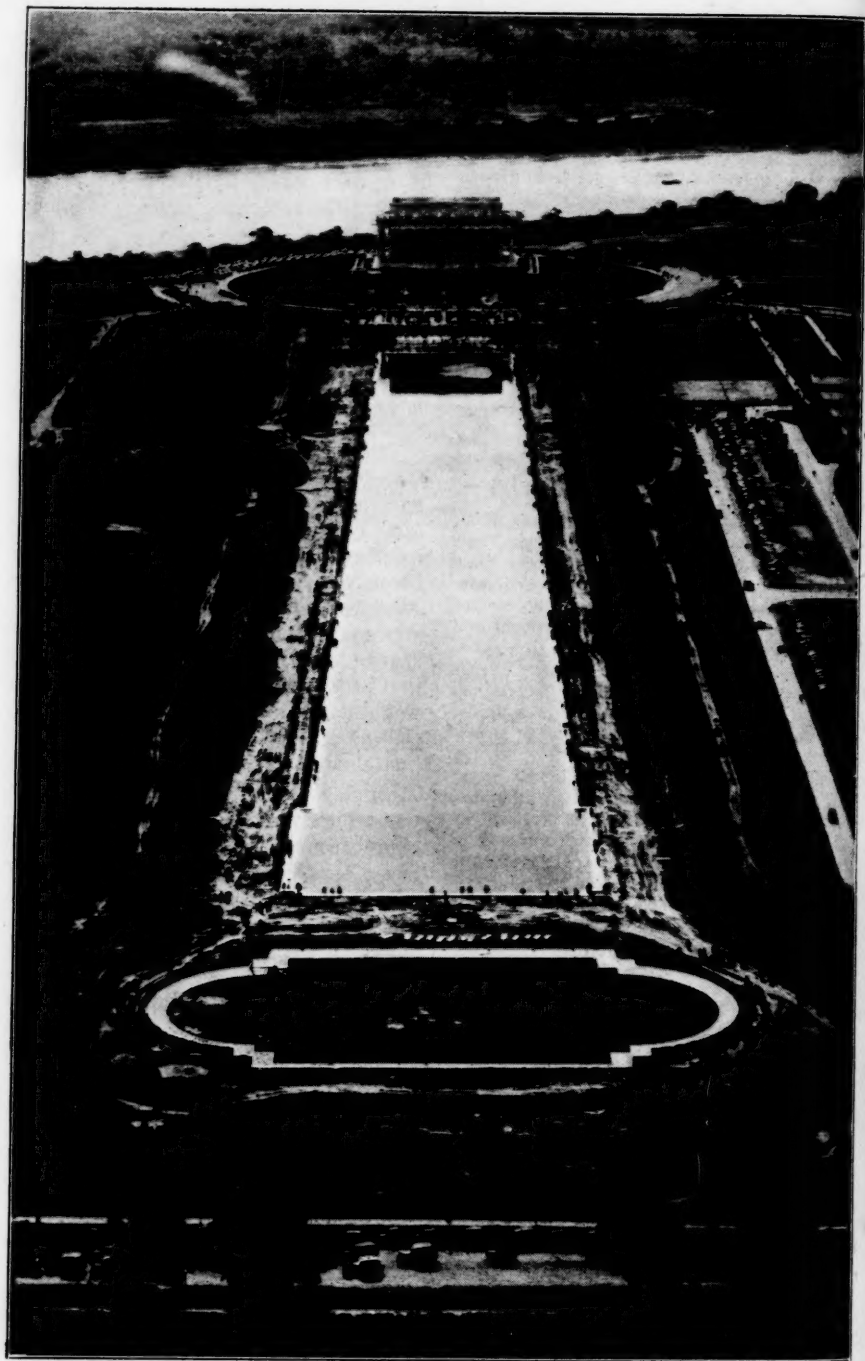
This Virginia editor says:

"It is quite true that the Sunday law under Constantine was a religious law. It is equally true that when Virginia was an English colony, Sunday was made a religious observance by the law of England, and men and women were required by law to go to church on Sunday. . . . But that was English law."

What wonderful logic! The Sunday laws were religious for nearly fifteen hundred years, then all at once they became civil laws because they are American laws, and America has declared in favor of religious liberty! But the American declarations of religious liberty and freedom of conscience do not change the character of these relics of the past. Calling the sun the moon would not change the sun into the moon. Calling a sinner a saint would not make him a saint.

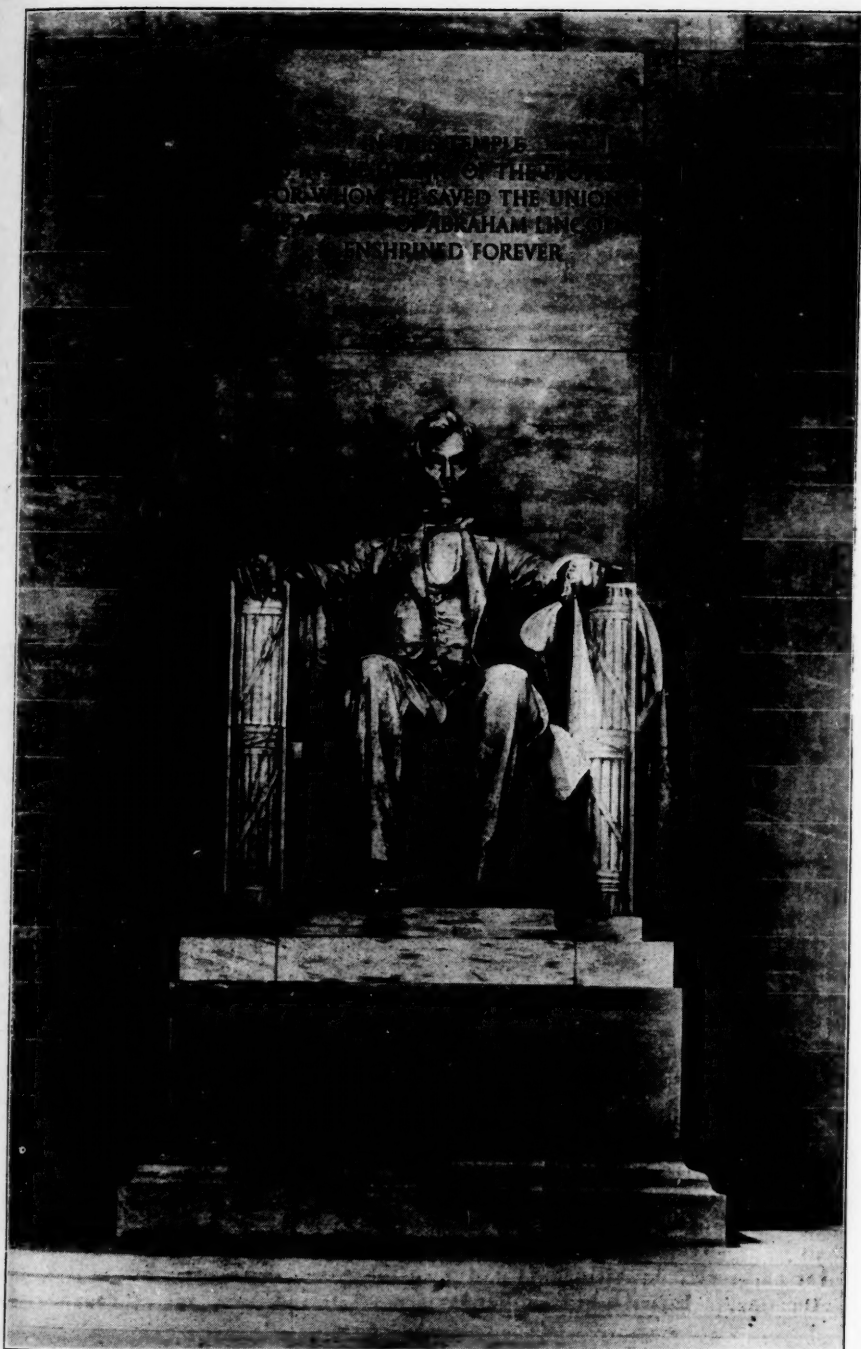
Sunday observance is a religious custom which was made obligatory by the church councils more than three centuries after Christ, ostensibly in honor of His resurrection. At first, observance of this religious custom was optional. Later it was made obligatory under a union of the church with the state, for the purpose of maintaining a unity of belief and practice in the established church. All through the centuries until very recently Sunday laws were regarded both by the church and by the state as religious laws enforcing a religious obligation. Blackstone treats of Sunday statutes as laws prohibiting and punishing "offenses against God and religion." Sunday observance can never be anything else but religious, and any maneuvering to make these same identical laws suddenly civil is nothing but political chicanery and religious dishonesty.

C. S. L.



National Photo

The Lincoln Memorial on the Banks of the Potomac, Washington, D. C., from the Top of the Washington Monument, During the Dedication Exercises, May 30, 1922



National Photo

Marble Statue of Abraham Lincoln, Occupying the Central Space in the Memorial Building

Attention! Newspaper Fraternity

By Sanford B. Horton

THE attention of the newspaper fraternity is hereby called to an article appearing in the *Christian Statesman* of December, 1921. It says:

"One of the most pernicious forms of Sabbath desecration is the Sunday newspaper. It is one of the most clever and most successful inventions that Satan ever devised for injuring the kingdom of God."

The *Statesman* advertises the fact that in 1914, 65,000,000 persons were reading the Sunday paper, and then comments:

"Well, what great harm is there in the Sunday paper anyhow? Does it not contain useful information? and is it not much better for a man to sit quietly on his front porch on Sabbath morning and read his paper than conduct his business? . . . It has been aptly remarked that the Sunday paper is much like the sheet which Peter in his vision saw let down from heaven. In it were all manner of four-footed beasts and creeping things of the earth, and birds of the heaven; but, unlike Peter's sheet, the Sunday paper was never let down from heaven, and God has never cleansed it."

We take it, of course, under the circumstances, the *Christian Statesman* is in perfect accord with Dr. H. L. Bowlby, secretary of the Lord's Day Alliance, that the publishing of the Sunday newspaper should be prohibited by law, for he said in an interview much quoted in these columns,

"We believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, . . . he naturally will drift back to church."

Also with chairman N. W. Cooper, of the Southern Methodist National Sunday Law Committee, who proposes a national Sunday law providing that "it shall be unlawful for any newspaper or other paper or publication published or purporting to be published on Sunday to be received, carried, or delivered as mail," etc.

This anti-Sunday newspaper campaign

is placed before the newspapers of the land, and should serve as warning that the liberty of the press, which is guaranteed by the First Amendment to the Constitution, is in jeopardy. To minimize the importance of maintaining that "eternal vigilance" which "is the price of liberty," under the impression that there is no danger, would be most unfortunate. In this connection the following from the *Chicago Tribune* is apropos:

"The reader who is inclined to smile at this as a futile fanaticism is not wise. . . . Respect for freedom of conscience has not marked our history at all times since the men and women who left England in the seventeenth century for the freedom to worship in their own way, persecuted those within their gates who asked no more than the same freedom. . . . One would think that freedom of conscience needs no defense in America in our day, but it does, and the Sabbatarian movement proves it. That defense cannot be allowed to rest with the public intelligence. It needs as thorough organization and as active propaganda as Sabbatarianism is employing."

The relative importance of the press cannot be questioned nor minimized in the least. Thomas Jefferson said regarding the value of the press, that if he had to choose between a government without newspapers and newspapers without government, he would choose the latter alternative.

The First Amendment contains a guaranty for the freedom of the press, and this should be encouraged in every way within the bounds of legitimate commentary. Without doubt some Sunday issues of the newspapers will compare very favorably with some of the things we get from some pulpits of the land. But if the press is wise, it will continue to create and encourage propaganda designed to maintain the liberties vouchsafed the American people by the founding fathers.



National Photo

Chief Justice Taft, President Harding, and Robert Lincoln, son of Abraham Lincoln

The Lincoln Memorial

The Memorial to Abraham Lincoln, in Washington, D. C., which was dedicated May 30, 1922, with appropriate exercises, in which President Harding and Chief Justice Taft took part, is a marble structure 84 feet wide and 156 feet long, built upon a circular terrace 1,000 feet in diameter. It is so arranged that the floor of the Memorial building is 45 feet higher than grade. Henry Bacon, architect of the structure, says of it:

"The most important object is the statue of Lincoln, which is placed in the center of the Memorial, and by virtue of its imposing position in the place of honor, the gentleness, power, and intelligence of the man expressed as far as possible by the sculptor's art, predominate. This portion of the Memorial where the statue is placed is unoccupied by any other object that might detract from its effectiveness, and the visitor is alone with it.

"The smaller halls at each side of the central space each contains a memorial—one, of the second inaugural, and the other, of the Gettysburg address.

"While these memorials can be seen from any part of the hall, they are partially screened from the central portion, where the statue is placed, by means of a row of Ionic columns, giving a certain isolation to the space they occupy and augmenting thereby their importance. I believe these two great speeches made by Lincoln will always have a far greater

meaning to the citizens of the United States and visitors from other countries than a portrayal of periods or events by means of decoration.

"Surrounding the walls inclosing these memorials of the man is a colonnade forming a symbol of the Union, each column representing a State—thirty-six in all—one for each State existing at the time of Lincoln's death, and on the walls appearing above the colonnade and supported at intervals by eagles are forty-eight memorial festoons, one for each State existing at the present time."

The cost of the memorial is \$2,939,720. The statue of Abraham Lincoln is by Daniel Chester French, dean of American sculptors. With its pedestal and base it is thirty feet high. The statue itself, without the pedestal, is twenty-one feet high, and weighs 150 tons. The figure of Lincoln is nineteen feet high from the top of his head to the sole of his boot. The head measures three feet in height. The great armchair in which Lincoln is seated is twelve and one-half feet high, over the back of which a flag has been draped. The boot is three and one-half feet long, and it is eight feet from the boot to the kneecap. The statue was cut by Piccirilli Brothers, marble cutters, of New York City. The statue is of Georgia marble, and the pedestal and base of Tennessee marble. It took the sculptor four years to produce the statue.

The Proper Relation of Church and State

By J. I. Taylor

The Church

THE church is ordained of God to evangelize the world for the salvation of men's souls. It is to reveal unto men the love of God for all mankind. It is to minister charity to the needy, thus relieving physical suffering. Its disciplinary authority extends over its own members only, and over them only to the extent of censure and disfellowship. It is to be maintained in its program of work by the voluntary tithes and offerings of its members and friends.

The State

The state (all civil government) is an association of men for the purpose of securing and maintaining to each individual his God-given right to "life, liberty, and the pursuit of happiness." It is ordained of God to rule over the bodies of men (Rom. 13:4), not their souls. It is to enact and execute equitable and just laws for the protection of man against man. It is to regard the rights of the minority as sacredly as the rights of the majority. It is to protect the weak against the strong. It is sacredly to guard every citizen in the enjoyment of liberty in matters of religion. It is to lay a restraining hand upon men only when, in the exercise of their right of liberty, they invade the rights of their fellow men. It is maintained by an assessed tax upon its citizenry. Its authority extends to execution of punishment unto imprisonment and death.

Why should we Christians desire that the non-Christian be required by law to observe our religious institutions? Why should we ask that the state punish offenders against our church institutions, when God has withheld such authority from the church? Suppose the non-Christians were in the majority, and they should demand that we observe our Sabbath as they observe it? Would we not at once cry, "Hands off! This is

a matter of conscience over which you have no control"? Have they not the same right of liberty in matters religious as we?

Sunday Laws Religious

Sunday laws are religious laws. Sunday has no precedence over other days, except for the religious significance attached to it. Even Christians are not agreed as to what day is the Sabbath; some observe Sunday, others observe Saturday. Being a religious matter, it is one that should be settled entirely by the individual conscience.

Sabbath keeping is a duty that men owe to God, not to men. Men must answer to God only for their treatment of the Sabbath. The state has no right to enact laws regulating Sabbath observance, whether it be Saturday or Sunday. Has the church a right to invoke the aid of the state for enforcing regard to a purely religious institution? Christ said: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. Has Christ delegated to the church greater authority in such matters than He Himself exercised? Is the servant greater than his Lord?

Religious Liberty

Religious liberty is a sacred heritage. Baptists, Presbyterians, Seventh Day Baptists, Seventh-day Adventists, and others have in the past suffered persecution upon American soil because of the existence of religious laws. Christ said: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6. Let us not take the first steps toward violation of the rights of the "least" of our brethren. To do so means to bring Christ's condemnation upon us.

Mayor and Clergymen in Conflict over Religion by Law

THE Ministers' Association of Mansfield, Ohio, petitioned Mayor Henry G. Brunner to close the theaters on Sundays during Lent. The mayor rejected the petition of the Ministers' Association, which caused them to retaliate with great fury, even threatening the mayor by implication with a religious boycott at the polls. The following letter sent by the mayor to the president of the Ministers' Association is of unusual interest:

"MARCH 23, 1922.

"Rev. Foster C. Anderson, President Ministers' Association, Mansfield, Ohio.

"MY DEAR REVEREND ANDERSON:

"When your committee called upon me with a petition to close the picture shows and theaters during Lent, I told you that I would give this matter careful consideration. This I have done with the thought in mind that a petition containing the names of 2,467 church people and representing nineteen different churches should have the most careful consideration.

"I have been mayor of Mansfield more than four years, and have always had the best interest of Mansfield at heart. I have tried to carry out the will of the people of this city, not the people of any one class.

"When your petition was filed, the owners of the picture shows offered to file a counterpetition, which offer I took under advisement.

"I checked over the names on your petition, and after conferring with some men and women who signed your petition, and others who did not, I came to the conclusion that it would be unwise to go any further with petitions. I might have dodged the responsibility had I allowed the picture show men to file a petition and then reached a conclusion based upon the larger number of names on either petition. I felt that this would be taking an unfair advantage and cause a division in the community, that it would divide the city into groups, causing discrimination, business reprisals, and create a condition that would do much harm and set Mansfield back many years. I decided to look up your petition, and not show the names to any one, and advised the picture show men not to do anything with petitions.

"Your petition plainly requested that the picture shows be closed during Lent. Several members of your committee gave me to understand that this was only the beginning of an

effort to close the picture shows every Sunday in the year. This being true, I will dismiss the petition in so far as it relates to Lent with this thought: If the Ministers' Association really wanted the picture shows closed during Lent only, I have every reason to believe that an agreement could have been reached if they had taken the matter up a short time at least before the Lenten period. Pictures are contracted for a month and two months in advance; to close now would mean quite a loss to them. You may say that I have no right to consider the financial end, but you will agree that we must be fair.

"Since this is the beginning of an effort to close the picture shows every Sunday, I have considered the petition with that in mind. There are two reasons advanced for closing picture shows on Sunday, the one moral and the other legal. In considering the petition from the moral standpoint, I find that two thirds of the signers ride in automobiles on Sunday for their own pleasure and comfort, others regularly attend Sunday picture shows, some go fishing on Sunday, others go to dances and play cards on Sunday—in fact, a large majority have their own forms of Sunday amusement.

"Considering the legal reason, I am mindful of the fact that there are many violations of the Sunday laws, such as the operation of street cars, the sale of gasoline, ice cream, cigars, newspapers, and candy. Servant girls are forced to violate the Sunday laws. I find that the Sunday laws have been in effect many years, and have been constantly violated ever since, not only in Mansfield but in every community in the State. Now then, if it is a case of 'law enforcement,' let's go all the way—let's make a real job of it. There are many other laws that are being violated, not only Sunday laws. Why discriminate? There is a law in effect which says that each person of full age shall list his personal property at its true value in money. How many violate this law, and how many commit perjury when they file their return?

"Do the people of Mansfield want a 'law enforcement' crusade? If not, where shall we draw the line, and who shall draw the line?

"I believe in the enforcement of law, but not in oppression. I believe that men are not made good by legal declaration or by official action. They are good when they follow the best and highest impulses of their souls. Goodness is developed from within, and there is no other way by which any one can become good.

"Until I get an expression from the people that will convince me that I am not carrying

their will into effect, there will be no radical change in conducting the affairs of the city: however, any one desiring to have any person arrested for the violation of any law, can file

an affidavit, which will receive prompt and respectful attention.

"Very respectfully,

"H. G. BRUNNER,

"Mayor of the City of Mansfield."

Civil-Law Religion Contravenes Individual Conscience

By John Orr Corliss

CONSCIENCE is a positive, though still, small voice within, which approves that which is right and condemns that which is wrong. For conscience' sake men have died in defiance of the verdicts of society. Indeed, the sixteenth century Reformation was but the protest of conscience against a prevailing religion. All this was because conscience was recognized as an inward power, higher and nobler than self, which ought to be obeyed.

State religions of past ages were ever practised without relation to conscience, simply because they were but human arrangements. Being thus, they were not revered as God-given, but only recognized as civil requirements, and followed for the sake of civil order. Even the later ceremonies of the Jewish church became mere formal observances, simply because they had become mere national customs. When Christ appeared, He protested against a burdensome ritual, and substituted a divine life in its stead. True, He suffered death in consequence, but in doing so, left an example for human constancy that it is not safe to ignore.

The same spirit that operated to condemn Christ, has ever been alert to press the iron of oppression into the souls of those who would follow the example of the Divine One. It was this same demon of wickedness that drove the Pilgrim Fathers to seek an asylum in the wilds of America. But in that retreat intolerance soon pushed to the front in attempts to legalize a set form of religion. In consequence, Baptists were whipped,

Quakers were hanged, and others were denied residence within the pale of Puritan jurisdiction.

Even as late as 1785, a bill was introduced in the Virginia Legislature to establish benefits specially for "teachers of the Christian religion," which was antagonistic to freedom of conscience, but well designed to place religious usages on a civil basis, to be directed by the voice of the church. This called forth a strong remonstrance from James Madison, a portion of which is here inserted as sound doctrine applicable to any and every attempt to enforce religious customs by civil statute. Thus Mr. Madison says:

"We hold it for a fundamental and unalienable truth 'that religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is, in its nature, an unalienable right. It is unalienable, because the opinions of men depending only on the evidence contemplated by their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right towards man is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society."

Having thus laid down these sound principles, Mr. Madison proceeded to draw therefrom some conclusions which must continue fundamental in every controversy arising between conscience and the demands of civil society. Here are a few of them:

"If a member of civil society who enters into any subordinate association must always do it with a reservation of his duty to the general authority, much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the Universal Sovereign. We maintain, therefore, that in matters of religion, no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance. . . . If religion be exempt from the authority of the society at large, still less can it be subject to that of the legislative body. The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited."

The same line of reasoning should be permitted to settle the question now being so earnestly advocated by religious leaders, of having a law which will require every one to observe Sunday as a weekly day of rest. This is undoubtedly a point of religious conduct, designed to place in the lead those who religiously believe that day to be the proper one to observe as a weekly rest day. But all do not agree with the conclusion upon which it is desired to base such a law. So if such a law were maintained as legitimate legislation, not only would unfair discrimination exist, but God's authority to appoint a weekly rest day would be delegated to civil government, and the way opened for the state to decide, as in the Dark Ages, what religious cult should be followed by all, and that under civil penalty.

This, of course, would obviate the necessity of guidance by conscience in any matter. Every religious duty would then be performed as a perfunctory service in conformity with the customs of society. Is it not therefore plain that

this would close up all distinction between the church and the world? It would also destroy the force of all New Testament invitations to come apart from the world, and unto Christ, to find rest of soul. In every way one looks at the religio-civil tendency of the present-day church, it seems more and more necessary, in harmony with the sentiment of a great statesman, to "take alarm at the first experiment on our liberties."

Absurdity of Sunday Laws and Court Difficulties

THE Boston Post in its issue of February 22, says:

"That the old Sunday license laws should either be wiped off the statutes or else revised, is the opinion of most every one who knows the laws and their absurdity. One official in the licensing commission office declared yesterday that if strict enforcement of the laws were carried out by the police, people living in tenement districts would starve over Sunday. . . .

"A study of the Sunday law proves that there are comparatively few real necessities of life that may be bought legally on Sabbath [Sunday], while Chapter 136, Sections 7 and 8, sanctions the sale of ice cream, confectionery, soda water, and fruit."

If a man sells milk on Monday, he may sell on Sunday; otherwise he is fined for selling on Sunday. It is unlawful to sell a raw egg on Sunday, but lawful to sell a cooked egg. In some municipalities it is lawful to sell liquid milk, but unlawful to sell frozen milk, on Sunday. It is lawful to sell a newspaper on Sunday, but unlawful unless the same person sells newspapers on Monday. It is lawful to sell a cooked potato, but unlawful to sell a raw potato, on Sunday. It is lawful to sell a sandwich, but unlawful to sell bread and meat, on Sunday. A delicatessen shop can lawfully sell a roast chicken or boiled beef, but the grocery man is fined if he sells a chicken or beef, on Sunday. A baker may sell his bread on Sunday, but a grocer cannot. The baker may sell custard pies made from real or imaginary eggs and sugar, but he is fined if he sells a spoonful of sugar on

Sunday. A baker may sell oodles of baked beans direct from his own ovens, but if he should sell a can of beans from his shelf, he is violating the Sunday law.

By the same freakish twist of the law, the druggist or tobacconist may deal out numberless cigars or cigarettes, but if he sells so much as one match with which to light the articles he sells on Sunday, he is liable to a fine. Coal men may sell coal in emergencies and deliver it, but they cannot sell matches with which to light the fire on Sunday without being subjected to a fine. The proprietor of a kosher market may sell meat to the members of his own faith, but is restricted by the Sunday law from selling it to those not of the Jewish faith. It is exceedingly difficult, says the *Boston Post*, for a Jewish dealer "to determine the religion of a hungry man who visits the butcher shop with money enough to pay for the purchase" on Sunday.

No wonder our civil courts confess their inability to find a sound legal precedent and rule of law to determine what course to follow in the cases that come before them when the Sunday laws enter into these finespun, hairsplitting theological questions of what is and what is not proper on Sunday. It is about time that Americans threw off these tyrannical shackles and religious relics of a dead past, and administered their laws and courts in harmony with the ideals of the American conception of civil government and common sense.

C. S. L.

Sunday Blue Laws in Full Force Again

EVERY now and then Baltimore, Md., is afflicted with a Sunday law spasm, which is instituted at the request of some religious zealots who have more zeal than knowledge. According to the *Baltimore Sun* of April 11, "three men were arraigned before magistrates on April 10, charged with violating the Sunday laws. Jules Estenberg, 130 South Eden St., was fined \$1.45 by Justice Tormollan, in the south-

western police court, on a charge of pressing clothes on Sunday. He said he got a new machine and was trying it out."

Albert Martin, 140 South Robinson St., was arraigned for "repairing loose tiles in the vestibule of his home," and Jacob Greenberg, of 1619 Ashland Ave., "was fined \$5 and costs by Justice Rohleder at the Northeastern Station, on a charge of painting his front steps."

Another man was arrested and fined for digging a post hole in his back yard to enable his wife to put up her clothesline, and another man was fined for papering a room. Yet the Lord's Day Alliance tells us there never were any blue laws. We should like to know what they would call "blue laws." This is certainly enforcing religion with a vengeance.

The *Baltimore Sun* of April 25, says:

"Sunday laws like those of Maryland which are susceptible of gross discrimination, which encourage contemptible meddling and persecution, which deal with petty domestic acts as if they were crimes, should not be permitted to remain on the statute books of a sane and progressive State. The police have no option in cases of alleged violation of the Sunday laws, but must make arrests, no matter how trivial the offense, and the magistrate is compelled to impose fines, even if the breach of the law is purely technical and trifling. A man who digs a post hole in his back yard to enable his wife to put up a clothesline, is haled to a police station as if he had picked a pocket, and men who are papering a room are pilloried and punished as if they had been defiling instead of beautifying property.

"Talk of the small-town spirit, could there be anything smaller than this Baltimore Sunday spirit, which strains at moral gnats and swallows all manner of malice and uncharitableness? If our Sunday laws beget neighborhood informers and sneaks, if they produce hypocrites and Pharisees who make the outside of their own platters clean while harboring all kinds of meanness and intolerance, they are worse than no laws at all. They ought not to be called Sunday laws, but fool laws and devil laws, which tend to promote individual hate and hostility to morality and religion.

"How much longer is Baltimore to present such an absurd spectacle as this?"

While we believe that all ought to observe the Sabbath of Jehovah, we are opposed to the enforcement of any religious obligations by the state.

Religious Legislation Opposed to the Gospel of Christ

By C. Porter

BY religious legislation is not meant ecclesiastical regulations enforced only by ecclesiastical penalties, but civil statutes affecting religious things enforced by civil penalties, and also ecclesiastical laws enforced by civil power.

The legitimate sphere of civil law is to conserve human rights—to protect life, person, reputation, property, etc.; in short, to secure to all men, “life, liberty, and the pursuit of happiness.” Civil government takes no cognizance of the inner life. An individual may be corrupt in heart, may be unclean in thought, may be full of hatred and covetousness; and yet if his evil heart, impure thought, and hateful, covetous disposition never lead him to an overt act of lawlessness, he will be accounted a good citizen.

But not so in the domain of Christianity. The purpose of the gospel is not to secure merely outward compliance with even a perfect rule of action; but to lead to heartfelt obedience to the divine law, which takes cognizance not only of words and acts, but of the thoughts and intents of the heart as well.

To Nicodemus the Saviour said, “Except a man be born again, he cannot see the kingdom of God.” John 3:3. The reason is stated in verse 6: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

This is supplemented by the words of the apostle in Romans 8:5-7:

“They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

Civil legislation touching religious or spiritual things can serve only to interpose the civil authority between the individual soul and God, thus lowering the standard of obedience from the spiritual to the common, civil, or fleshly. Having rendered the measure of obedience required by the state in religious things, the individual is much less likely to seek to know what God requires. In other words, the law of the state, instead of the law of God, becomes the standard of righteousness.

Who does not know that governmental support and patronage of religion tend to deadness and formality? Who is not aware that the highest degree of piety found in any country is not in state-supported churches and schools, but in the churches and schools of proscribed, or at best merely tolerated, dissenters from the established religion?

The blighting spiritual influence of religious legislation was scarcely more pronounced in Catholic Spain than in Protestant Germany before the Great War. In the latter country, Bible study was a part of the public school curriculum; but results only demonstrated the truth of the declaration of the apostle, “The letter killeth.” Only those whose hearts and lives are being transformed day by day by the word and Spirit of God, are qualified to teach that word. All other teaching or attempted teaching of the Bible tends only to formalism and unbelief.

Another point at which religious legislation antagonizes the gospel is seen in our so-called Sabbath legislation. The divine law says: “The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.” Ex. 20:10. But in many countries the statute says, The first day is the Sabbath of the state: in it thou shalt not do any work

except the running of trains, selling of fresh meats, confectionery, bakery goods, and similar articles. The influence of such legislation is seen on every hand in the low standard of individual Sabbath keeping maintained among the people. Consciences are salved by the exceptions in the civil law, with the result that human statutes, instead of the divine law, become the standard of Sabbath observance.

In the new, or gospel, covenant the Creator engages to write the divine law upon the hearts of believers; religious legislation presumptuously, yea, even blasphemously, assumes to assist the divine Spirit in this work, by writing parts of God's law into human statute books, and then enforcing them by civil penalties.

The result is dead formalism on the low plane of human enactments, instead of spiritual life and power on the high plane of the exceeding broad commandment of Jehovah, written in the heart of the believer by the Spirit of God, and made manifest in his daily life by the abiding presence of Him of whom the apostle bore witness when he said:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

A Man-Made Theocracy

THE *Christian Statesman*, National Reform organ, says: "Our Lord rules the universe, and yet some Christians are afraid to let Him rule the United States of America."

The *Statesman* has not stated the matter fairly. The Christians referred to are not afraid to let the Lord rule the United States of America, but they are very much afraid to let the National Reformers rule the United States as the self-appointed vicegerents of the Lord. That which is to be feared is a man-made theocracy, the very thing the National Reformers are trying to establish.

The only real theocracy ever known in this world since the fall, ended with Zedekiah. Said the Lord through His prophet:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21: 25-27.

Christ is the one "whose right it is," but He does not take "the throne of His father David" until He comes the second time, for thus it is written in the Scriptures of Truth:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31.

Any so-called political rule of Jesus Christ in any nation before that time, can in the very nature of the case be only a sham and counterfeit.

C. P. B.

The Limitation of Majority Rule

THERE are certain limitations set by the Constitution of the United States upon majority rule in civil government. The right of the individual to the free exercise of his religion, so long as such exercise does not encroach upon the rights of others, is a right with which the civil government cannot justly interfere. The state has no right to regulate a man's duty toward God.

The National Reformers say the American Constitution is godless and pagan, because it makes no allusion to the claims of God and of Christianity upon the nation as well as upon the citizen. But in this omission lies the strength and glory of our matchless Constitution, and the greatness of our unrivaled Republic. It has made our Federal Government the dispenser of equal justice—the friend of God and man—and the persecutor of none. As E. P. Hurlbut says, in his "Essay on Human Rights:—"

"In respect to matters purely of a religious nature, the laws ought to be as silent as if there were no such thing as religion in the world. The law can have no religion, since it cannot have all. If it select that of one sect, it offends against that of all other sects. If it take into favor the religion of the majority, it tyrannizes over the minority; if it establish the religion of the Christian, it offends the infidel, the Jew, and the heathen."

So far as the civil government is concerned, it can deal by right only with purely civil matters. It must protect the infidel in the free exercise of his belief, and place him on the same footing with respect to the law that it does the Christian, since no man's religion is established by law. So long as a man conducts himself as a good citizen, the state should protect his rights, whether he makes a profession of religion or whether he does not. It is not the province of the civil government to see that a man behaves himself as a good Christian, but as a good citizen. The responsibility of enforcing a church discipline of religious customs and regulations should never be shifted upon the civil magistrate. The functions of the church should not be commingled with the functions of the state. The duties we owe to God and the duties we owe to our fellow men are separate and distinct. The state can only regulate a man's proper relationship with his fellow men, but never his duties and relationships to God and religion. Majorities do not rule in religious matters. Religious obligations rest entirely upon freewill service and the convictions of the conscience of the individual.

L.

Reformers Mixing Religion and Politics

A WELL-KNOWN religious reformer of Baltimore, whose name need not be mentioned, was an independent legislative candidate for the House of Delegates of Maryland, on a Sunday blue law platform, at the recent election. The Lord's Day Alliance officials of Maryland urged his election, and a strong appeal was made to the

churches in his district to elect him, as he was pledged to support their Sunday law program. The candidate himself and the Lord's Day Alliance officials, it is alleged, delivered political speeches from the pulpits of many churches in behalf of his election and the rigid enforcement of Sunday laws.

But according to reports published in the Baltimore papers, this candidate was refused, by order of the church board, the privilege of speaking in the First Baptist Church of that city, the Rev. Dr. J. Emerson Hicks, pastor of the church, stating that it had always been "the practice of the Baptist Church to keep the church and state separate."

The Methodists, Presbyterians, United Brethren, and Episcopalians, it is said, opened wide the doors of their houses of worship to this religio-political reformer. According to newspaper reports, the Methodists outnumbered the ministers of other denominations who "carried politics into the pulpit in order to carry religion into politics," and who held that it was "the duty of Christian people to carry their Christianity to the polls," which in most cases means not political honesty, but the use of civil authority and power to enforce religious observances and to foster religious dogmas.

According to the Baltimore *Sun*, the reformer was badly defeated in the election, each of the six Democratic and the six Republican candidates running far ahead of him.

Impossible to Enforce Sunday Laws

HON. W. C. ZABEL, district attorney of Milwaukee, Wis., says, "It would be impossible to enforce all the Sunday blue laws on the Wisconsin statute books, for no jury would convict violators. An attempt was made five years ago to close delicatessen stores on Sunday. Violators were brought into court, but no convictions were obtained." A bad law is better repealed than retained.

The Limit of Civil Authority

(Continued from page 85)

and John answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20. And again: "Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

Such must be the Christian's answer today to any and every demand that conscience be subordinated to civil authority. The Christian can go to prison or to death, but he cannot disobey God, even at the behest of the greatest of civil powers. His invariable answer must be, "We ought to obey God rather than men."

The Principle Stated by President Fairchild

Nor is this the expression of religious fanaticism. The principle thus stated is known and recognized by the best and most enlightened thinkers everywhere. In his work on moral philosophy, President Fairchild says:

"It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that 'we ought to obey God rather than men' in any case of conflict between human law and the divine. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant and affects such numbers that a revolutionary movement will be sustained. . . . The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest."

The Principles Applied

The reader has doubtless assented thus far to the correctness of the position taken in this paper, and to the principle so succinctly stated by President Fairchild; it remains, therefore, only to illustrate this principle by citing one or two cases sufficiently near in point of

time to enable all to understand what is involved in its practical application.

In Massachusetts, in 1644, a law was promulgated requiring all parents to have their children sprinkled. A Baptist by the name of Painter refused to obey the law, and was whipped, which punishment he bore without flinching. This is only one of many similar instances that occurred in that colony. The Baptists not only held that immersion alone was baptism, and that persons old enough to exercise faith for themselves were the only proper subjects of the ordinance; but they regarded sprinkling as a counterfeit baptism, and believed that to submit to it would be to commit sin. Hence their refusal to present their children for christening. Even pedobaptists now honor them for their fidelity to their faith.

In our own land today there are thousands of people who dissent from the prevailing view of the Sabbath, and instead of observing Sunday, the first day of the week, keep Saturday, the seventh day of the week, in harmony with the express provisions of the fourth commandment of the decalogue. These people are Seventh-day Adventists and Seventh Day Baptists. The former, especially, look upon the fourth commandment not only as enjoining rest upon the seventh day, but as requiring that the other six days be spent habitually in a manner different from the Sabbath day.

But as the law of Massachusetts required all to have their children sprinkled, so the laws of several of our American States require all to observe Sunday by refraining on that day from all secular labor and business, "works of necessity and charity only excepted." But as was the case with the Massachusetts Baptists, to obey the Sunday laws is with the Adventists to violate conscience, and, as they view it, to sin against God. They therefore, as did the Baptists before them, violate the law and suffer the penalty, as they have done repeatedly, notably in Tennessee and Maryland. Could they do otherwise and retain their

Christian integrity, or remain loyal subjects of the King of kings? And is not fining and imprisoning Adventists in the twentieth century for disregard of the Sunday law, as truly persecution for

conscience' sake as was the whipping of Baptists two hundred years ago for disregarding the law which required them to have their children sprinkled? If not, why not?

"A New Kind of Conscription"

THE Miami (Fla.) *Herald* makes the following pertinent remarks relative to the compulsory church attendance bill recently placed before the Massachusetts Legislature:

"Military conscription worked so well in gathering an army for the United States that a Massachusetts legislator proposes to try it out in getting together the army of the Lord. He has introduced a bill to make Sunday church attendance compulsory and universal.

"This is a great scheme, but it does not go far enough. The bill should require also that every one be required to drop a quarter into the collection plate, that each attendant join heartily in the singing of at least one hymn, and that he remark to the preacher as he goes out of the door, 'That was a powerful sermon you preached this morning, Dr. Blank.'

"There might be some difficulties in the way of putting the plan for universal church attendance into operation. There would be required considerably more seating capacity than the church buildings now possess. Presumably, however, at least down here in Miami, the people could be accommodated in tents while new churches were being built. The matter of getting preachers would also offer some difficulties, there being at present a considerable shortage along this line. Possibly if the gate receipts were sufficient, this condition would be remedied.

"The author of the Massachusetts bill is inclined to ask for something more than mere physical attendance at church. He proposes to present other bills which shall provide for religious education in the public schools and for making a belief in God a test of citizenship. He thinks that no one should be allowed to vote, regardless of his other qualifications, who will not assert such a belief. He has not yet gotten to the point where he would specify the denomination to which a person must belong. That will probably come later.

"Seriously speaking, this bill is in line with a good deal of legislation which has been proposed, and some of which has been passed.

"There is no probability that a measure such as has been proposed in Massachusetts will receive the support of any great number of religious leaders. There will be a few enthusiasts

who will fail to understand the real import of this type of legislation, and will seek to have it adopted. The church as a whole will hardly choose this method of fostering its growth, for it would lead to revolution and the probable extinction of the church.

"That it is possible to find any one willing to sponsor a bill of this type, is significant of the extent to which some people are holding to the idea that morality and piety can be created by statute. It cannot be done. If every one were required by law to attend church, there would probably be less real religion than there is at present. People cannot be made good by passing a law about it."

We agree with the editor of the *Herald* that this proposed legislation would be humorous if it were not for the solemn fact that there is a large class of citizens of a serious type in the churches today who believe that the interest of the church ought to be fostered by the state, and that religious obligations ought to be placed upon a civil basis in law. There is a large class of people who believe that it is proper for the state to legislate upon every subject under heaven. They make no distinction between civil and religious obligations.

They believe that it is proper to legislate upon all of the ten commandments, those written upon the first table as well as those on the second table. A failure to make a distinction between the duties we owe to God and the obligations we owe to our fellow men, has been the primary cause of all the religious persecutions in the past. In America, the church and the state are entirely separate, and any proposal looking toward a union of religion with the state ought to cause serious alarm, in view of the awful consequences involved in the ultimate outcome of such an unholy alliance.

L.

The Dangers of Sunday Legislation

THE editor of the El Paso (Tex.) *Herald* points out in its issue of Dec. 17, 1920, some of the dangers and evil effects of Sunday legislation because of the unenforceable absurdities involved in nearly all Sunday laws. We take the following excerpts from this editorial upon religious legislation, which, though written two years ago, is still timely:

"Nearly every State has drastic 'blue laws,' as they are commonly termed,—laws for the most part a heritage from the distant past and yet upheld by a considerable part of the people, or, to speak more precisely, by the people of some communities.

"These blue laws are in large part disregarded by the majority of citizens everywhere, with the open tolerance of officials, who, after all, cannot be expected to act vigorously in a way counter to the will of the majority.

"There are communities in Texas where the State blue laws are observed and enforced, but such communities are few, and they are not populous. Practically all the larger centers of population have arrived at a sort of compromise under which certain State statutes are commonly regarded as inoperative, and public officials would quickly fall into disfavor and under the political ban if they should attempt to enforce the blue laws literally.

"This is the fact. But it needs no argument to demonstrate that the condition is not a healthy one. Laws are supposed to be put on the books because they represent the will of the people, or at least of a majority. Laws on the books are supposed to be enforced impartially and actively. When certain laws, or certain classes of laws, are permitted to sleep, and officials charged with enforcing the laws are subjected to punishment if they enforce them, there is something wrong with the laws—unless we are willing to concede that the majority ought to be subjected to the will of the minority, which is hardly in accord with American doctrine.

"The question revolves chiefly around the laws for Sunday observance, and proposed laws for censorship of amusements, especially moving pictures.

"It is proposed—among other things—that the most rigid Sunday laws existing anywhere in the United States be adopted as national

laws, and enforced by national officers; and further, that moving pictures be subjected to national government censorship.

"Of course any action taken along these lines would be only an entering wedge. There would be no end to the regulations and prohibitions that would be insisted on, if the people of this country yield an inch in this direction. It really amounts to this: that a minority is seeking, is determined, to impose its will on the majority, and unless the majority takes care, it will be done. . . .

"To put on the books any law that cannot or will not be enforced, or to allow such a law to remain unchanged on the books, is to encourage a spirit of contempt for all law and a tolerance of lawbreaking that inevitably reflects in the conduct of people and brings about loose and even dangerous conditions in a community. A law that does not carry with it substantially the support of law-abiding and right-thinking and well-intentioned folk is not only inoperative, it is a menace to good government. . . .

"The law as it stands is full of absurdities, that are unknown to most people simply because nobody tries to observe it literally or to enforce it literally. . . . But if such laws were once to be sanctioned by a national Constitutional amendment and by national laws, and put into the hands of fanatics to enforce, then everybody would find himself rasped continually, irritated and harassed to the point of exasperation.

"No good end is to be served by such movements. For one thing, we have in this country tens of millions of persons of antecedents not altogether Puritanic, and there is a limit beyond which it is not safe to go by way of exciting hatred and disgust. We speak usually of law and order in the same breath, but there are times when law makes for disorder, and to attempt to control the people's disposition of their own time becomes dangerous the moment it passes the bounds of protection of equal rights and takes on the character of arbitrary dictation.

"Reasonable Sunday freedom does not keep people away from church, and no sort of force applied is going to make people attend church if they don't want to.

"The day is past, or ought to be, when the church can hope to enlist physical force, political power, military power—for that is what it would amount to—in its efforts to enlarge its sway over men's hearts."

Editorial Brevities

AN old divine uttered a great truth when he said: "There is enough religion in the world to sink it, and I fear not enough Christianity to save it."

THE church that makes an appeal to the force of law in place of the power of love to lead people into the church, should write "Ichabod" above her door.

LIBERTY, Truth, and Justice constitute a trinity of principles which are as eternal as the Godhead, and will ultimately triumph over every tyranny of man over the mind and conscience of man.

LIBERTY, which does not infringe upon another person's rights, is the heritage of each individual, and no majority on earth has a right to invade the possession of this heavenly gift to men. It is the greatest of all our inalienable rights.

A SPIRITUAL reformation can never be effected by the employment of carnal means and methods. A religion that makes an appeal to force certainly cannot be called Christian. Christ did not ordain policemen to promulgate the gospel.

A STATE religion is well named. It is not God's religion. The only religion that God accepts is heart religion—a religion that is dominated by the power of God's love in a heart that has been subdued by divine grace. All other forms of religion are the veneerings of hypocrisy.

SOME people have an idea that the civil government has a right to legislate upon every subject under heaven. In America, at least, the Federal Constitution has placed certain limits upon the powers of Congress and upon our State legislators, abridging their right to enact religious tenets into civil law or to interfere with the free exercise of individual conscience. Sunday laws are hostile to these Constitutional provisions, and when enforced, override the Constitution.

SOME Christians want to make men good *en masse* by state law, because they think God's method of converting by gospel means is too slow. Do our "political preachers" who are substituting the policeman's club for the cross of Christ, realize that one sinner converted by the power of the gospel means one loyal supporter for the cause of right, whereas ten thousand men who are coerced by state law to conform to a church dogma against their own convictions, are ten thousand enemies waiting for an opportunity to destroy both the church and the law? The church must win its adherents by the power of love, not by the force of law, if she hopes to succeed in the end.

ACCORDING to the Baltimore *Sun*, Justice Alonzo G. Hinkley, of Buffalo, N. Y., scored the defendant who signed a contract with a football player to play football on Sunday and then refused to pay the contract price because the Sunday game rendered the contract illegal. "One could not conceive a more unsportsmanlike act," remarked Justice Hinkley. "He took the benefits of the contract, then, after refusing to pay, plays the baby act by invoking the Sunday statute. If he reflects the character of professional football players generally, then another favorite sport requires a house cleaning."

THE mayor of Victoria, British Columbia, recently closed up everything tight on Sundays. He prohibited the sale of Sunday newspapers, the sale of cigars, of ice cream, and proposed that only one drug store in the city should remain open, solely for the sale of drugs. The mayor said that ice cream itself is not a food, but if other food were served in restaurants, the serving of ice cream could not be stopped. The mayor's prohibition makes it a crime to sell ice cream in a drug store, but lawful in a restaurant!

NOTE AND COMMENT

THE blue law is being rigidly enforced at Newport News, Va. Eighty-six persons were recently arrested there on a single Sunday for working or pleasuring on that day.

THE grace of God transformed a family scapegrace into a George Müller, a ruined opium fiend into a Pastor Hsi, and a barroom wreck into a John B. Gough. The grace of God did what ten thousand laws enacted by "professional reformers" could not have done. A sinner needs the grace of God, not the strong arm of civil law.

THE Asheville (N. C.) Ministerial Association recently took up the cudgel because of Sunday work performed upon a hospital for ex-service men at Oteen. It is reported that a threat was made to expel the secretary of the Fanning-Quinn Building Company from the community for refusing to order the Sunday work stopped. The clergy are said to have enlisted the aid of the Ku Klux Klan.

LINCOLN, Nebr., seems to be in the throes of a Puritan campaign, even amateur Sunday baseball being prohibited. The Lincoln Star of April 24 contains an account of the threatened arrest of A. J. Dunlap for playing baseball on a vacant lot with his two small boys. He was just getting ready, he says, to toss a "dewdrop" to one of the boys at bat, when a policeman stepped up and said to him, "I am sorry to interfere, but three ministers have telephoned that you are disturbing the peace and quiet of the Sabbath, so you will have to stop the game." "The Dunlap home," says the Star, "is out away from town, and the nearest neighbor lives about two blocks away. Mr. Dunlap asserts that he and the boys were not disturbing anybody with their play."

THE editor of LIBERTY is in receipt of a newsy letter from C. R. Davisson, of Orlando, Fla., relative to our protest against the passage of the drastic Sunday bill, H. R. 9753, now pending before Congress. The letter reads as follows:

"DEAR SIR:

"I will say Amen to law proposed to be passed at Washington, D. C. The world now has settled on the seventh day commonly and adopted it as Sunday, and in union there is strength. I will say in all candor if after 1922 years you are not satisfied, get out of the country. You are compared to a small speck on a pound of butter. You can't work on our Sabbath without annoying your neighbor. Get out and let's have peace.

"Yours, etc.,

"C. R. DAVISSON, a Christian."

When a Christian writes such a letter to another Christian, relative to the enactment of a drastic Sunday law, it is the best argument that can be presented why such a religious measure should not pass.

THE mayor of Duluth, Minn., at the request of the executive secretary of the Interchurch Council of Duluth, issued an executive order calling upon all the citizens, business men, and theaters to suspend all business on Good Friday "for the solemn observance of the religious holiday on April 14," to commemorate "the suffering and sacrifice of Christ." This may seem like an innocent proceeding on the part of the mayor in conjunction with a high church official. But it was just such a procedure as this which led to a union of church and state in the Roman Empire. At first these religious observances were made optional under civil proclamations, but later they resolved themselves into mandatory statutes under penalties. It was exactly on this same plan that Sunday observance first received civil recognition, and later became mandatory under penalty of capital punishment. The time to take alarm is at the beginning of such a procedure, and not wait until we are bound hand and foot.

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Drifting Back to Church by Legal Assistance

By W. F. Martin

A HIGH official of the Lord's Day Alliance is credited with saying, "We believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church."

When one reads such language, he is led to wonder what conception the author of the above words has of the motives which should inspire church attendance. Not only this, but he is led to view with a feeling little short of amazement the methods by which it is sought to obtain such results.

The writer of this article just now opened a most revered book, and found on a certain page words like these: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." How sweet are the sentiments here expressed! What hope and courage have they brought to struggling souls! Jesus, the young Galilean, appealed to the heart-longing of many men. No vestige of force is used, but an appeal is made to the soul.

Then again, the blessings of the spiritual life are not for the "drifters." Men "drift" to destruction. Should the program of the Lord's Day Alliance be followed to its conclusion, the world would not drift to God or the church, but toward the Inquisition, and into the darkness of unbelief. Men are not brought to God by a process of elimination. The early Christians did not drift to church because they had nothing else to do and no other place to go. At the

risk of their lives they stole away to the catacombs, and in those secret places they sang their songs and offered their prayers while pagan Rome crowded into the theaters or madly cheered the gladiators who butchered each other in the arena. This the early Christians did to satisfy the longing of their souls. These ancient people felt that in so doing they were drawing nearer to God. They were not drifters. They felt the impulse of the divine invitation, and, confiding in its Author, sought to partake of its promised sweets.

Ring in their ears were these other words of the Master: "He that taketh not his cross, and followeth after Me, is not worthy of Me." They did not drift into connection with God. It is written of Matthew, the disciple, that "he arose, and followed Him." The longings for home and companionship wrung from the prodigal the cry, "I will arise and go to my father." Before this he was a drifter. Drifting and boredom — ennui — go hand in hand. They are each and both a sign of decay. What is needed is vitality, life, strong purpose. "I will not let Thee go, except Thou bless me," is the language of one who prevails.

It sometimes seems that the world is ready, yes, waiting, for men with a message, men whose lips have been touched with fire from the altar; men who can stir the jaded imagination and awaken a longing for things divine. All religious enactments ever written or to be written by any civil or ecclesiastical body or bodies or councils, cannot accomplish the desired end.

Let the Heaven-inspired apostles speak, and men may recognize in them the voice of the Galilean, and hearing, may cast away the pleasures and allurements of the world, and arise and come to Jesus.



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